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THE  
MERCY  
OF THE  
GOVERNMENT  
VINDICATED.

To which are added,

REMARKS

Upon a late

PAMPHLET

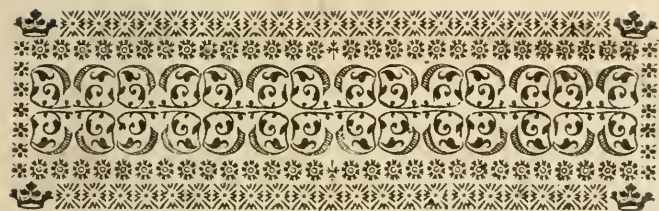
ENTITULED,

An *Argument* to prove the *Affections* of  
the People the best *Security* of the  
*Government*.



LONDON, Printed for James Roberts at the  
Oxford-Arms in Warwick-lane, 1716, (Pr. 6d.)

AC 911 210 11/170.



## *The Mercy of the Govern- ment Vindicated, &c.*



VERY Man who pretends to be a Friend, or so much as a Subject of that Government which protects him, ought on all Occasions, where that Government is concerned, to argue first for its *Security*, and next for its *Convenience*; which two Points take in All that can relate to him in a Political Capacity. As a Member of a Common-wealth, his entire Interest depends upon its *Security*; and its *Conveniences* should be very much considered, as they may affect his own private Fortune and Family. There has not, perhaps, been any Occasion so remarkable, wherein it becomes all who wish well to their *Country*, to shew the good Subject upon these two Accounts, as in the late *Treatment* of

the Enemies of their Country, *Rebels*, and *Traitors*.

There has been so much popular Breath ill bestowed on the wrong side, and so many secret Prejudices working in the Minds of People to hear any thing in favour of what they ought to condemn, that I think a fair *State of the Case* cannot but be acceptable to those who have any Spark of Reason or Loyalty left in them. It seems very strange that the Subjects of *Great Britain*, who are, as well as the King, *Parties* aggrieved in this Case, and therefore ought to require that Satisfaction which the *Laws* equally dispense to *King* and *People*, should not only remit the *Injury* done to themselves, but talk as if they thought fit His Majesty should do so too. They, who according to the Rules of common Sense should be *Petitioners* for *Justice*, turn Advocates for their own *Murderers*, and take it very ill that it is not in their Power to make those *Laws*, which are the Security of their own Lives, ineffectual and insignificant.

When I meet with an Infatuation of this kind spreading it self thro' an honest well-meaning People, I have always found that it proceeded from some *Popular Word*, misunderstood by those who make the most Use of it, and are most Noisy in its Defence.



fence. Any one who has observed the *Rise* and *Progress* of certain *Words*, put into the Mouths of a deluded Populace for these last ten Years, will agree with me that this is the Case at present, and the Word *Mercy* now serves the same Turn that the *Words Church* and *Peace* have done at their proper Seasons. We hear of nothing now but *Mercy*, it has pushed boldly in the *Senate*, it has Whined and Canted in the *Pulpit*, and been poured into half the *Tea* and *Coffee* that has been drank for these two Months throughout the whole Nation. The *Word* it self conveys a very good *Idea*, but as it is used by the generality of its Admirers, and applied by the *Partizans*, it seems the Patron of all the Vice, Folly, and Nonsense, that can be committed. I shall, for the Benefit of my good Country-men, plainly shew them what the Word *Mercy* means; and that it is as yet in no Meaning applicable to the present Set of *Rebels* and *Traitors*. I will not act in the manner that the Advocates for *Mercy* have done, make a pompous Declamation upon the Subject, which they know is much easier than proving, but come close to the Point, and directly shew from the clearest Evidence, that no *Rebel* can pretend a Title to it. To keep then to some Method, I shall first define what the *Word Mercy* imports; and then illustrate it by some Proofs drawn from the manner  
in

in which *God* himself exerts that Divine *Attribute*; and then answer those Objections which either Books or Conversation have flung in my way.

*Mercy* is the Mitigation of a just Sentence pronounced upon the Offender for the Breach of some known Law.

The Reason, and Occasion of extending *Mercy* to any Criminal arise either from some alleviating Circumstances in the Commission of the Fact, or from the sincere Repentance of the Transgressor, or, where That can be had, from some Reparation to be made by the Offender for the Evil he has done. *Mercy*, in the first Case, is, and may be often due, because the Alleviations diminish very much the Crime it self and in some Sense take off the Sting of the Guilt. In the second Case it is Conditional, and ought never to be given but where the Condition is performed. It may not be amiss to illustrate this by the manner in which the *Supreme Being* deals with his Creatures, who is as well the Fountain of *Mercy* as of *Justice*, and the nearer any Earthly Power resembles his Actions, and the Use of his Attributes, the more Great and Godlike that Power must be accounted.

In the first Case, which is the alleviating Circumstances of Guilt, such as the Strength of Temptation, the Prevalence of Custom, the Infirmities of Nature, &c. these the Supreme Being, who knows the Degrees both of his own Assistance and Man's Weakness, always puts into the Account, before he either punishes or pardons. The Offence of breaking thro' his Laws is the same, but the Degree of Guilt varies according to the peculiar Circumstances of the Transgressor, and two Persons may therefore commit the same Fact, and yet one may be the Object of Justice, and the other of Mercy. By this Rule we may see what Treatment the condemn'd Rebels deserve. Has there been one who has so much as offered a Reason for his Rebellion? Was there any Act, on the side of the King and Government, that may be said to have provoked them to affront both in that insolent manner? Did they feel any new Weight or Oppression from the Legislature, which they might hope to remedy by this Recourse to Arms? All things, even by their own Confession, were carried with so smooth and even an Hand, the Councils of the Nation so unanimous in maintaining the just Rights and Liberties of the People, and making new Laws to transmit them safe to Posterity, that their Actions ought to have been, in common Reason, rather the Subject

ject of their Gratitude than Complaint. The *King* himself, notwithstanding the load of Calumny that his Enemies had laid upon him from his first Entrance to the Kingdom, answer'd their Scandal by a most steady Adherence to the Interests of the *Church of England*, and the good of all his People; every Day of his Life displaying some Royal Virtue to their View, and taking all Opportunities to make even the most ungrateful, and unbelieving of his Subjects love and admire him. And yet all these repeated Acts of Royal Goodness were insufficient to keep them within the Bounds of their Duty; and because his Majesty could not be tempted to break through the Laws, or stretch them to punish even those who deserved it, they resolved to shew him that a *Subject* dared to do that which *Majesty* it self would not. Thus they began with Insults and Abuses on the Royal Line, then ran on to Riots and Tumults, and at last to open *Rebellion*. While the Government was labouring to take off the ill Impressions and Seeds of Discontent, that a corrupt discarded *Ministry* had sowed among them, by detecting their Villanies and exposing their *Treasons*, they made those very *Ministers* who had injured them and their Country their *Favourites*. All the Good, the *King* and the Legislature did, went for nothing; and all the Evil, that the *Traitors* had done, was



was construed into Goodness and Merit. It was very hard, and sure a very ill Return that these People made, that while the *King's* Ministers were striving to do them and their Country Right, they themselves should be suspected and openly charged with Injustice; and the *Men* who had oppressed them, sold them, betrayed them, should be accounted not only *Innocent*, but *Patriots*. The Tendernefs and Equity of the Government on one side, and the Hardiness and Insolence of the Rebels on the other, are *Circumstances* that deserve to be considered by those who plead for *Mercy*. This *Rebellion*, it is plain, has all the *Guilt* that any *Rebellion* ever had, and not One incidental Pretence or Excuse that most Others have had; and therefore the Actors in it cannot, without Violence to their own Consciences, hope for Favour and *Mercy*. There can be no Motive left for any Man to plead for the *Rebels* but what makes him one himself, his Secret wishes for its Success, and his Sorrow at its Disappointment.

A second Reason for *Mercy* is that conditional one of *Repentance*, and *Reparation*, and, I think, the present Set of Rebels can lay no Claim to it upon that account. In every Sin against *God*, Repentance is a necessary Ingredient towards *Pardon*, and both

Natural and Revealed Religion teach us to expect *Mercy* at the Hands of the Supreme Being upon no other Score than the *Confession* of our *Guilt*; and our promissory Obligations to make all the Reparation we can by our future Conduct. God himself, though he knows the Secret of our Hearts, yet requires that Ingenuity of Mind, in his Creatures, that they should lay open their Transgression before him, and unfold the Privacies of their Souls to him whom they have offended. This is the first Instance of Sincerity in the Sinner, and if he refuses it he does but prevaricate with God, and either believes that he cannot, or will not punish him. Although the Government of the Supreme Being cannot be at all endangered by the Transgressions of Man, yet after a Breach of its Laws, the great Legislator has thought fit to demand a sincere Acknowledgment on the side of the Offender, and that both for his own Honour and the Advantage of the Sinner. In Cases, where Restitution can be made, he requires that too, since no One can be reckoned sincere in his Repentance, who is not willing to forego the Gains of his Impiety. If we apply this way of judging to the *Rebels*, we shall see, at once, that they have not performed the necessary Conditions by which they might be entituled

to

to Mercy, and therefore cannot be the proper Objects of Mercy.

The *Rebels* have, in general, owned that they were found in Arms against the *King* and Government; and have said, in general Terms, that they are sorry for their Rebellion. To have denied they were in Arms had been Madness, but I hope no Man of Common Sense can call this a *Confession*. If God requires a particular Enumeration of the Circumstances of our Guilt, an Earthly *King* ought much more to do so, since the same Reasons hold for one as for the other, with this Addition, that the Necessity of earthly Governments require it, whereas only the Honour and Dignity of the Supreme Legislature demand a *Confession*. If a *Rebel* is to give a Proof of his Affection to the *Governor* he has insulted, he cannot give an easier Proof of it than by telling the Scheme and Designs of the Enemies to that *Governor*. If he heartily returns to that Allegiance which he flung up by his *Rebellion*, he must shew himself a good Subject by some Instance of his Disposition to serve the *Prince* to whom he makes this new Offer of his *Allegiance*. He knows that he actually transferr'd his Allegiance to another, and while he did so, all his Actions gave Evidences of the Duty he thought he owed to that other Per-

son whom he acknowledged his Sovereign; and what Assurances shall King *George* have that he has returned to that Allegiance he before renounced, but Actions agreeable to the Principles of a good Subject? How can a Man, who pretends to be a Friend to the Government, desire not only its Protection but its Favour, when he will not discover the Means that were concerted to subvert that Government? What Assurances can he give of his future Conduct, or who will be so weak as to trust his Promises, when he refuses, at present, to confess the Circumstances of his *Crimes*, and will not perform the smallest Condition towards making himself worthy of present *Mercy*? It is now in his Power to do the Government some Good, to make a little amends for his past Offences, by detecting the Depth of the Conspiracy, and if he means any thing by his Profession of Loyalty, he has the fairest Occasion to display it; and if his Loyalty is dumb now, it will ever continue as Mute. I believe it would be thought strange, in common intercourse of Friendship, to depend upon that Person's Honour, who has always abused it, or expect his Services who has done you all the Mischief he can, and never had but one Opportunity of doing you Good, and that he refused to take. The Crime, of the Heads and Leaders of the *Rebels*



*bels*, is the greatest that can be committed against their *Prince* and their Country; and though the *Effects* of this Crime were happily prevented from being very dreadful, yet that is entirely accidental, and not owing to the Inclination or Will of any *Rebel*, but his Want of *Power*, or of *Courage*. They shewed marks of *Cruelty* enough, both in their Language and their Actions, to make any rational Person conclude that a little Success would have made them wantonly barbarous, and worked them to act up to the Principles and Spirit of victorious *Popery*. But yet suppose there is but little Bloodshed, upon Comparison with former Rebellions; this does not lessen the Guilt of the *Rebels* much, and let their own Consciences speak for them, how many stabb'd the *King* in their *Hearts*, how many Loyal Subjects each Man had destined as a Sacrifice to his Principle, his Party, or his private Resentment. The visible Effects of this Rebellion, are the unprovok'd and unnecessary Death of many of the *King's* Subjects, the Ruin of some Families, a large additional Weight of Taxes upon the Body of the People; and are these Matters of so little Consequence that the *Authors* of them should think that no *Reparation* is due to the Government? The least a Penitent Rebel can do, is to point out where the Seeds and Fuel of this Mis-

chief

chief are lodged, and since he cannot make any Restitution for the Evil which is past, atone for it, as well as he can, by preventing the same Detriment to his Country for the future. Would he deserve his Life? Let him shew the Snare that is laid for the Lives of many Thousands: Would he be the Object of the *King's* Mercy? Let him first shew Compassion to his Fellow-Subjects, and their *Defender*, by detecting their secret *Destroyers*. For it is not Words, but Deeds that shew a true Convert to Loyalty. The Promises of these People are not to be relied upon, without some visible Conviction that shall prove they can't retract those Promises, and that is a free and open Confession of their Abettors.

But it is objected. Perhaps they are *Ignorant*, and if they are not, *Honour* forbids them to act in so base a manner, as to betray their Friends.

To which I answer. That it is a very improbable Conjecture, that the Leaders of the Rebels acted without a full Assurance of Assistance, and a concerted Scheme in what manner, and from whom they should receive that Assistance. I remember, when they were first up in Arms, the Discourse of their Friends ran high upon their Number, their Probability of Success, and the Inability

Inability of the Government to protect it against so formidable an *Association*. And now the Business is at an End, we are to believe all to be the Effects of a *Punch-Bowl* Meeting, and the Result of a drunken *Frolick*; and so many Thousands of Men, a good Stock of Money, and Store of Arms and Cannons met together with as little Direction from Reason as *Epicurus's* Atoms, and formed themselves into an Army. So silly a Tale, that the Contrivers of it ought to be ashamed of so pitiful an Excuse, and would take it very ill, at another time, if one should happen to think so meanly of their Understanding, as they don't scruple to affirm they do themselves at present. I can't question but the Government had a better Intelligence, and the Confinement of a great many suspected Persons, at that juncture, is a sufficient Reason to make us believe the Rebels had a fitter and deeper Scheme than they will own in their present Circumstances. I never heard that they pretended to have above one *Lunatick* in their Company, but this Argument proves them all such, and upon that Account is a very bad one. But had they not a *General* with them who had served many Campaigns Abroad, and it may be asked how he came out of his own Country to regulate their Army without a Correspondence between

between *Scotland* and *England*? And it is not to be doubted, but that their Intelligence stretched to the *South* as well as to the *North*; and a little farther Advances, without Opposition from the Government, wou'd have given us those Proofs which the quickness of their Reduction has concealed. It is to be feared, that His Majesty subdued his *Enemies* before he knew half of them, and that the *Rebels*, in their *Hearts*, out-numbered those in the *Field*. For the Leaders of this Rebellion to pretend Ignorance is perfect *Grimace*, and an additional Affront to the Government; and as little can the Plea of *Honour* be of Service to them, as that of *Ignorance*.

For if they think it dishonourable to betray their *Friends*, they should never court *Mercy*, since it would be more honourable for them to die for their Friends. But if they are sensible that they have injured their Country, and are really sorry for it, their greatest Honour will be to make some Reparation for their former Offences. One of them, who has already suffered, retracts his *Plea of Ignorance* at his Death, and insists upon his *Honour*, that is, when one Pretence would not save his *Life*, he imagines the other would grace his *Death*. Of whatever Force this Notion of *Honour* may be to private Persons, a Government that  
 pardoned



pardoned all obstinate Offenders of *Honour* would soon be at an End, and tho' this Plea, by the help of a *Confessor*, may seal up the Mouth of a *Rebel*, it must never restrain the Hands of *Justice*. Nothing, indeed, can be of greater Danger than a *Rebel* of these Principles pardoned, since this very *Honour* will certainly keep him closer to his *Party*, and engage their future Trust and Confidence by stronger Obligations. I can't but wonder at the Stupidity of the Friends of the *Rebels*, who make that a Motive for the saving of their *Lives*, which ought to be the strongest Reason for taking them away. It is a ridiculous kind of Pride, which, rather than to seem to want Arguments in Favour of its Friends, has Recourse to such as must destroy them; Silence and Pity would better become the Advocates for *Mercy*.

But farther I think it may be proved, that one part of the *Rebels* can never be Objects of *Mercy*; and the other so nearly resemble them in all their Actions, that it would argue Weakness to grant the latter what ought to be denied to the former.

A professed *Roman Catholick*, who heartily embraces the Faith, and acts up to the Principles of his Teachers, cannot be the Object of *Mercy*. For all his Vows  
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and Promises, all his Ties and Obligations to Obedience and Gratitude are, of course, void and null by a prior superior Obligation, which, as long as he is a *Papist*, he cannot disown. The next Confession, and a little Penance, wash away the Guilt of his Promises, and he is again at Liberty to think and act in opposition to all his Engagements to the contrary; his Gratitude must be made a Sacrifice to his Religion. The *Priest* shall thunder Damnation in his Ears if he refuses to give himself the Lie upon the first Opportunity, and does not hazard his Life again in that very Cause which endangered it before. So little Security can any Protestant Governor have from the Obligations he shall lay upon a *Catholick Rebel*; and if any one is a good Subject afterwards, he must be accounted but a sorry *Papist*.

And as for the *Protestants*, who are embarked in the same Design with them, their Actions are really a less Invitation to Clemency than those of the *Papists* themselves. They broke through both Oaths and Religion to Rebel, and there can be but small Dependance upon the Faith of their Promises, who could not be restrained by more solemn Ties. Any one would suspect them as weary of their *Protestantism* as of their Obedience, when they come into Measures  
equally

equally opposite to both. All that can be said for them, different from the Case of a *Papist*, is, that as they are worse than they in not having so specious Inducements to their Crimes, so, perhaps, they may be better in not having the same over-awing Power to force them to repeat them upon any future Occasion. But we have seen that *Resentment* has carried it as high as *Bigotry*, and that the Distinction of *Religion* signifies but little, when that of *Persons* is so deeply concerned in the Quarrel. It is needless to say how contradictory to all their former Maxims of Obedience their present Principles appear, since it is the most favourable Opinion to believe they have quitted their *Faith* to their Interests, and so stand in the same Article with the professed *Papists*.

The last *Plea* that has been offered in Favour of the *Rebels*, is their Submission on full Assurances of *Mercy*. Now this is a Matter of Fact, and the contrary has been made evident in the sight of the whole World, by the Depositions of the *Officers* concerned at this Submission. It has been made plain; That they had no Power to offer such Terms, neither did they exceed their Commissions by presuming to give what they were not warranted to do. So that all the fine Talk, both in

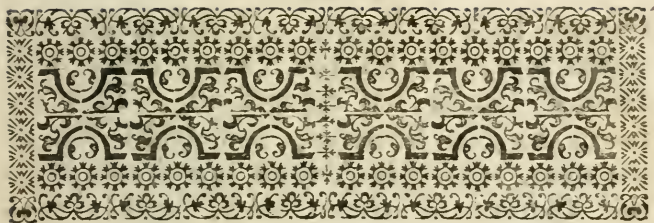
Publick and in Private, of the *Laws* of Arms, and the *Sanctity* of Promises falls to the Ground at once, the Fact upon which these Declaimers went being it self actually false. It is a strange forwardness in some People to be fond of Reasoning in the Dark, and be very Wise, and Sententious upon Supposition. Thus the *Articles* of the Treaty between His Majesty's Forces and the *Rebels* were, for some time, Matter of much Speculation and Debate, and confidently expected by their Friends; but when nothing of this Secret was to be found, then verbal Promises, and *Honour*, given and received on each side, shot up and flourished, for a Season, in the Mouths of the Rhetoricians, 'till all was blasted at the last Trial in *Westminster-Hall*. And all that these shameless *Advocates* have to say in Return, is, that the Government should have informed them sooner of the Truth of the *Case*, and then, perhaps, they might have been Silent. These Gentlemen are not to be satisfied without the *Ministry* communicates all its Intelligence to them, and if they must wait for it till the proper time, they plainly tell you, they had rather not have it at all. I believe it is not hard to decide which is most unreasonable, their impudent Curiosity, or the decent Caution of our Governors.



In fine; There is an actual Necessity for taking off the *Leaders* and *Chiefs* of the Rebels, the Laws demand it, the Security of the Government requires it, and no Reasons can be offered to the contrary, but what draw after them the fatal Consequences of weakning the Authority of the Laws in general, of encouraging Crimes of the like Nature, and endangering the Safety of our *King* and *Country*. There is no room for Clemency, when a *Kingdom* is at Stake, at least, when the Conditions, upon which that Virtue has been always exercised by Wise *Princes*, are not performed. I do not deny but that the Government may have a moral Assurance of the good Conduct of some *Rebels* for the future; the natural generous Temper of one Man, the good Sense and Reason of another, the *Sponsors* of a third, may influence a Mind indisposed to Executions, to rely upon these as a Security. But I still insist, that these are precarious Suppositions, and it is owing more to the Tenderness, and unsuspicious Temper of the Ruler, than any Foundation in Reason, that an unconfessing Rebel should be pardoned. There is always a Respect to be had to the *whole* in every Exertion of the Laws relating to *Individuals*, and where the Mischief in the Application of *Mercy* is certain, and the *Good* only *Contingent*, it is easy to determine  
whether

whether the Ballance is to turn on the side of *Favour* or *Punishment*. Let but well-meaning People judge by this Rule, and they will easily perceive how much they are concerned in the present *Question*. I had not urged this Matter so far, but that it is too frequent for the generality of the Pleaders on the side of the *Rebels*, not to understand what they mean by *Mercy*, to catch up a Word whose determined Sense they have not fixed, and so cause an endless Dispute, while one Arguer means one Thing by *Mercy*, and his Opposite another. It is not, indeed, without some Pleasure, that I have observed the weaker Sex, whose Talent lies more in the quickness of Speech than the Powers of the Understanding, the warmest Disputants against Punishment, and the most Eloquent in the Praise of *Mercy*. They have been led astray, I believe, by their Betters, one of whom well adorned with Words apt enough to catch a Female Heart, I shall examine; a Writer much more famous for elegant Stile and harmonious Periods, than any Strength of Reason or Judgment.

REMARKS.



# REMARKS.



Florid Writer has lately drawn his Pen for the *Rebels*, and though the Book be pretty well known, the Author continues in the Dark, to be discovered only by likeness of Stile and Manner, to some other Pieces, so that the critical World are divided in their Opinions to whom to attribute this Celebrated Performance. Some fancy it bears the Colour of a noted Speech-maker at a famous Tryal, and have dignified the Production with a B——p for its Father, not without Suspicion that it carries a strong Tincture of Self-tenderness, and looks as if a Man were pleading his own Cause, and not that of another. Besides, they affirm, there is a remarkable Petulancy in the Air of the Writer, at once betraying

traying both a Vanity and Assurance, not unfrequent, in all the Controversies that learned Divine has engaged in. That he fawns in one Sentence, and looks big in the next, that his Arrows are drawn from the Quiver of the *Church*, and always glance obliquely at something else, besides the *Butt* he aims at; that Cant and Satyr drop indifferent from the same Pen, his Friends being screened by the Humility of the one, and the *Ministry* by the Insolence of the other. When he dares not speak the Rankness of his Heart in strong Colours he stifles it with Pain, leaving his Reader to guess at a bolder Meaning than he thinks convenient to utter, and withdraws himself within the security of the Gown and the Laws. Sometimes when his Design is to abuse the *Ministry*, he claps them on *Red-Coats*, and rails at them securely under the Name of the *Soldiery*. When the *King* himself comes in his way, after a few kind Words, and humble Approaches, as if he were climbing to the Altar, he starts aside to some foreign *Prince*, and raises him a Thousand Degrees higher than His *Majesty*. He bullies most magnificently at his contrast Work, and slips behind the Tomb of a *dead Monarch* to shoot his Arrow at a *living One*; and if that were little, puts the *Pretender* at the beginning of one Sentence and His *Majesty*

*jesty* at the end, and by this impudent Disposition of his Stile often leaves it undetermined where the Preference lies. Before I quit the general Character of this Writer, I must let my Reader into another of his *Secrets* which runs through the whole Work, and which is the easiest way to deceive those who will not allow themselves time to examine his Argument. He never advances any thing as a *Truth*, where he does not crowd in a *Falsity* into his *Premises*, and then draws his Consequence accordingly. A certain Author, known by his many *Political* and Religious Disputes, has carried this Art to its height, and had the Happiness to triumph over his Adversaries among his Party, tho' he was always worsted in the Argument. I shall have occasion to give my Reader more than one Specimen of this Art of Deceiving upon the present Subject.

His very first Entrance shews us what we are to expect. His Words are, "When  
 " a Nation is engaged in a CIVIL War,  
 " and the Prince becomes involved there-  
 " in, his Part in the Confusion is ———  
 " &c. In which Sentence he has very  
 Artfully inserted the Words *Civil War*,  
 and then drawn his Consequence for the  
 Behaviour of the Prince if he gets the  
 better, which is a merciful Treatment of  
 D his



his Opponents. If he had put the Word *Rebellion* instead of *Civil War* he could not have inferred in favour of the *Rebels*, but a *Civil War* always having some just ground of Complaint on both sides, he hoists that into his *Premises*, as conveying a milder Idea to the Mind, and then declaims at large on the Benefits of *Mercy* in such a Case. I own, indeed, that to save himself, he afterwards calls them *Rebels*, but he has made his kind Impression first, and only calls them *Rebels* at a time when he is giving almost as bad a Notion of the *Ministry*, by saying they are *Political Butchers*. I believe any one who sees a *Rebel*, and *Political Butcher* stand so near, can't help being offended at one Character as much as the other.

I will give you another Cast of his Skill in this Nature. “ Some sedately ruminate upon steady sanguinary Counsels: “ Counsels which shall produce Examples “ of a severe, but necessary Revenge! which “ shall rivet the King's Authority together “ with that of the Ministry, and make “ them be duly obeyed, and perfectly dreaded.

Let me only shew my Reader a little of the sly Venom of this Passage, and how indecently *Royalty* is treated by the Magiste-

Magisterial Pen of this Pedant. The *King* has ever been famous for *Steadiness* in his Counsels, a *Steadiness* proceeding from the best Rules of a Wise Governor, and ever accompanied with the greatest Humanity ; a Character so well known to every body that this Writer does not dare to dispute it: But by annexing the Word *Sanguinary* to that of *Steadiness*, and joining the *King* and *Ministry* together in the Exertion of both these Qualities, conveys the *blackest Idea* that can be conceived of the most Tyrannical Government. He, not contented with this Insolence, calls Justice *Revenge*, and so his Consequence seems to be Natural if his Premises are true, that *Fear* must be the Measure of the *People's Obedience*. Who does not now see the *Snare* that is laid for an unwary Reader in this Paragraph? And whose Heart does not swell with Indignation at so base a Misrepresentation of the best of Kings? How villainous does his Argument appear in its naked Dress, free from the artificial Colours of a Traiterous Pen!

We may observe that he treats the *Rebels* with softer Terms, and from thence guesses at the Genius and Complexion of this Writer. “ They have (says he) in a very  
 “ giddy unjustifiable manner exposed them-  
 “ selves to a sharp Prosecution ; and if  
 D 2 “ they

“ they are punished they have none to  
 “ thank but themselves. They engaged in  
 “ a rash, desperate, unconcerted Attempt,  
 “ and they have succeeded accordingly.  
 When a Man studies an Excuse for a  
 Friend he takes great Care of his Expres-  
 sions, as we may see by this Train of  
 softning Epithets, *giddy, unjustifiable, rash,*  
*desperate, unconcerted Attempt*, so that this  
*Rebellion* was only a strong fit of the  
*Spléen*, which worked the Actors up to a  
 short Madness; and the worst that can  
 be said of it is, that it is not to be *ju-*  
*stified*, that it discharged it self without  
*Design* of doing any Injury, and grew tame  
 again as fast as the Fit cooled. A very  
 probable Supposition! That Men, blessed  
 with an easy Government, in the full  
 Possession of plentiful Fortunes, should quit  
 all the Happiness of Life, the Interests  
 of their Families, without so much as a  
*Scheme* of a bettering their Condition at  
 the Success of their Enterprize, should en-  
 gage their Friends and Dependants to fol-  
 low them with the comfortable Prospect of  
 certain *Despair*, and *Death* before their  
 Eyes. When once a Man has brought  
 himself to reason at this rate, he will stick  
 at no Absurdities, and may easily recon-  
 cile Contradictions. Such an Apology could  
 have proceeded from no Man, but one  
 whom he terms a *Rebel incog*, a pretty  
 Phrase



Phraſe for a *Rogue* in *Black* who covers his Treafon under the diſguiſe of his Robe.

It is impoſſible in the ſhort compaſs I propoſe in theſe Remarks, to touch upon all the fly Inſinuations he caſts on the *King*, and the *Miniftry*. Hear him only in one of his pious Wiſhes, a ſure ſign of a Sting in the Tail, for he never lifts up his Eyes to Heaven, without a charitable glance at the Government. “ I  
 “ wiſh with all my Soul the Miniftry  
 “ had ſtooped a little, *ad captum vulgi*,  
 “ to take in thoſe ſhallow fluttering Hearts  
 “ that are to be caught with any thing  
 “ baited with the Name of *Church*. But  
 “ perhaps the Times wou’d not bear it.  
 “ Perhaps in the hurry of Buſineſs it was  
 “ not thought of. Perhaps, after all, it  
 “ did not make for the Ends propoſed.  
 It is ſuppoſed, very kindly, that the Miniſters, or the King, which you pleaſe, did not ſtoop ſo low as to uſe the Word *Church* ſo often as it was wiſhed, tho’ there has neither been *Speech* nor *Declaration* from the Throne, in which the Royal Protection and Favour is not Promiſed to the *Church*. If the People would not underſtand *plain Words* in His Maſteſty’s time, as being, perhaps, too fond of doubtful ones ſo little before; if this Writer, and his Friends, had inſinuated to the Multitude that theſe Promiſes  
 were

were only Grimace, and not to be depended upon, shall the *King*, or the *Ministry*, be blamed for the evil Dispositions, and unconquerable Prejudices, which his Enemies had sown among his People? Our Superiors, indeed, had too much Honesty and Ingenuity to abuse the Minds of the Subject, with applying that word as their Predecessors did, who made it the sanctified Cover for all their Iniquities, and trumped up the *Church* to screen every villainous Design of *Parricides* and *Traitors*. Be that the Boast of a *Tory* Administration! But let us observe how artful a Transition from the *Name Church* he makes to the Thing it self. “ Perhaps the Times  
 “ would not bear it. Perhaps in the hurry of Business it was not thought on.  
 “ Perhaps, after all, it did not make for  
 “ the Ends proposed. The Meaning of these three modest Suppositions is no more than that the *Church* and its Interests were either *unseasonable* at that Juncture of Affairs, or it was quite forgot, or if it was *remembred*, it was with no Design to do it any good. In Return to this Scandal, *ex Hypothesi*, it may be said, that the *Papists* and *Jacobites* had so engrossed both the Name of the *Church* and its Patronage, that the only way left of *remembering* it to any purpose on the Government’s side, was to act in its Favour without

out Noise and Clamour, and convince the People, by the Securities made for it, that the *Ministers* had a better Title to be stiled its *Friends*, than those who abused both them and the *Church* it self. To this End; every Act in favour of the *Church* began in the late *Reign*, was either *continued*, *confirmed*, or *improved* by the *King* and *Parliament*. And this too was done immediately, and almost the first Business that was done, and the same Care continued with equal Diligence in every *Session* since His *Majesty's* Accession to the Throne.

Let us observe this Author's Art of Reasoning upon the main Point which he labours most, and for the sake of which this Treatise was composed, the *Punishment* of the *Rebels*. They are, says the good Man, to be let alone, to be pardoned, reinstated in their Fortunes, and admitted into the Confidence of their Prince. And for this Reason; " Because those very  
 " means, or the Apprehensions of them  
 " have brought Things to the Pass in  
 " which they are, and consequently will  
 " reduce them from bad to worse; This  
 " Growth of Disaffection is in a great  
 " Measure owing to the groundless Jealousies Men entertained of the present Administration, as if they were to expect  
 " nothing

“ nothing but Cruelty under it. I think there hardly ever was so much Absurdity crowded into two Sentences as appears in these. First, it was the Apprehension of being punished, and then that Apprehension is reckoned *groundless*, which made these People fly out into Rebellion; the Government was accounted *Cruel*, for no other Reason but that it endeavoured to prevent its own Downfal by removing those Persons who were to effect it; and it will still be imprudent in the *Ministers* if they punish those very Men who they foresaw would attempt a *Change*, and are at present under the *Guilt* of it. But a Man of Common Sense would argue just the contrary. He would say, they merit a double Portion of Severity; because they maintained a Principle of Hatred in their Country against their own visible Interest, and when they stood at Defiance with the Laws, had not one single Reason or Shadow of Complaint to justify themselves; and yet, when reduced, had the Impudence to hope for as kind a Treatment, not only as their Guiltless Fellow-subjects, but even as its *Heroes* and its Patriots. The best that can be said, is, that he who fears *Cruelty without Reason*, must have a Consciousness of some Guilt, and measures the Proportion of what he is to suffer by his own Rule of what he would make others

thers do, and therefore the least he can expect is *Justice* without *Mitigation*.

But all these *Apprehensions* of *Cruelty* from the *Administration*, are nothing but an idle Tale to draw in the Populace; who, it is plain, may be frightened into a Rebellion, though they can't be perswaded into Obedience. Their Leaders knew better things; For I would fain ask any of them, whether they *flew to their Swords in the Morning, because they dreamt of Blood over Night*. They were much forrier Politicians than they would be thought, if *Fear* was the only Principle they acted upon, and if it, indeed, was so, why should they rebel on purpose to bring that to a *Certainty*, which was only a *Chance* before? Could they not have waited for one Experiment of *Cruelty*, at least, before they had Recourse to such a dangerous Cure of a *Distemper* which only lay in their own Imaginations. The Truth is, they saw a fair Scheme, which their Friends had laid for the Success of the *Pretender*, unravelled by a wonderful Interposition of Providence at a Critical Juncture; they were then to try to make the best of a broken Plot, and patch it up with *After-strokes*, and this they did as far as their Heads and Hearts could carry them; but the Means they used being unequal to the End

E

proposed,



proposed, their *After-plot* has suffered like its elder Brother. If they would own their Designs thus openly, they might at least meet some Praise for their Frankness, though they suffered for their Disloyalty. But I am weary of this poor Plea, and we shall find the rest as mean, and as un-conclusive, though set forth with all the Pomp of an arrogant Rhetorician.

Let us hear a Flourish of this kind.  
 “ The Quality of the Sufferers, their Al-  
 “ liances, their Characters, their being *En-*  
 “ *glish-men*, with a Thousand other Cir-  
 “ cumstances, will contribute to breed more  
 “ ill Blood, than all the State-Chirur-  
 “ geons can let out. I desire to know a-  
 mong all these pompous Qualities, if there be  
 any one of them can make a Man less a *Rogue*,  
 than he is? Does his being a Man of  
 Quality make him incapable of being a  
*Traitor*? Or if he has great *Alliances*, is  
 he a less formidable *Rebel* than a poor  
 Villain of no *Family*? Does his being an  
*English-man* exempt him, or subject him to  
 the Punishment of the *English Laws*? Or  
 is our Country the only one in the World  
 that has no Laws to be broken, and no  
 Offences to be punished? Or is it a good  
 Plea in Criminal Cases to *Demur*, because  
 the Person Indicted is an *English-man*? And  
 as to the *Thousand other Circumstances*, I  
 suppose

suppose they are, that he is not a *Jew*, nor a *Turk*, nor an *Italian*, nor a *Flemming*, nor a *Dutch-man*, nor a *Spaniard*, &c. Or perhaps that he is *Tall*, speaks the *Northern Dialect*, that he is *Handsome*, and a *Batchelor*, or a *Married Man*, &c. These are, indeed, such *Circumstances*, tho' there is not a Thousand of them, as ought to induce the Government to pardon all Offenders from the highest to the lowest, What a pitiful Shift must Men be put to, when they offer at Arguments that subvert all manner of Government, and reduce us to a meer *State of Nature*!

The Reader may observe that I have only touch'd upon a few of the many false Arguments, and artificial Colourings of this Author, and it is not my Design to pursue him through all his Mazes. It is very easy to see that the Design of the Writer was, to irritate the Spirits of People under the Pretence of Composing them, to reflect on the Government under a Shew of Zeal for the Administration, and to abuse the whole Set of our present Ministers by way of *Kindness*, and *Advice*. The few Remarks I have made, I hope, may take off some of the ill Impressions he had endeavoured to make on his Fellow-subjects, and they will find the *Free-holder* has compleatly done the rest. I can only add that

that these Reflections were made some time ago, and designed to accompany the foregoing Treatise, but the Absence of the Author from Town occasioned the Delay of the Press. However, such as they are, the Reader is desired to compare them with the Author's own Words, and then he will see where the Weight of the Argument lies, and how weak all Opposers of the present happy Administration appear, when brought to the Test of Sense and Reason.

*F I N I S.*













